जिनदत्तसूरि ज्ञानमाला—पुष्प १९

The Science of Happiness

ATIONAL RELIGION

by

G C. Dhariwal, B Sc, LL B

●

With a Foreward by

Dr. Harisatya Bhattacharya, M A B L Ph D

Relligion is the most auspicious thing (in the world), and Religion consists of Ahimsa—non injury to all living beings, Samyam—self—control and Tapasausterities (training in self-control),

—The Teachings of Lord Mahavira

It was obvious, religion had supplied some deeply felt inner need of human nature and that the vast majority of people, all over the world could not do without some form of religious belief

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OPINIONS

I am thankful to you for sending me a copy of the book "Rational Religion" by Shri G C Dhariwal I have gone through the book It is quite interesting and seeks to establish how the principles of Ahimsa, Self-Control and the spirit of renunciation can solve the problems of human misery and suffering The book discusses the ethical principles of the Universal Religion of the Tirthankaras without being dogmatic or sentimental The author has tried to expound the true nature of the Self so that those who read it may feel how they are engrossed in the fleeting affairs of the world Please convey him my congratulations and I wish him all success as a writer

With kind regards

Justice T K Tukol
M A , LL B
Judge, High Court of Mysore
(Retired)
Bangalore 560011

Dated 14-11-1973

provoking essays that he wrote and which to explain in easy and simple language the exact nature of an ideal and rational religion that world enable one to avoid all misery in this mundane world and attain real happiness through the realisation of the divine nature of the soul the cultivation of a high degree of spiritualism in one's heart and the adoption of a religion that is based on reason, alone

As the author has himself asserted very strongly, a sincere and earnest effort has been made in the pages of this book to discuss the way to happiness, while basing the entire discussion 'not on any Srciptural or Supernatural authority' but 'on pure reason'

We are confident that this small yet compact book will provide to all spiritually-inclimer persons in this country much thought-provoking food, leading them to think in a new way indeed about religion

Shyam Swarup Mathur

Dated 24-2-74 The Pioneer, Lucknow

☆

I happend to read the Book 'Rational Religion' The writer has put the principles of Jain philosophy in very broad and liberal diction in the simplest language The high philosophy is explained in non-technical language understandable to the English reading people at large The search light of the eternal moral principles inunciated in the book can be helpful to remove the present Hellish gloom and darkness of the political, economic and social problematic situation Its reading would touch the innermost softness of the heart of the youth and intelligentia

The book requires world-wide spread among the students, teachers, professors, philosophers, politicians, legislators, jurists and social reformers

Please do utmost needful for its wide spread propagation Convey my best compliments to the author.

Mafatlal P Vidani
LL B Pleader
Gandhi Chawk, Deesa

Dated 23-11-73

Many thanks for the despatch of your book "Rational Religion"

You have lucidly explained Happiness, Knowledge etc Reader will easily understand, appreciate and drive profit Let me congratulate you on writing such a book

Ratan Lal Jain
B Sc, LL B,
Ex Member of Legislature & Council
Ex President,
Brashtachar Nirodhak Samiti.

Dated 30-10-1973

☆

I am in receipt of a copy of your interesting book on "Rational Religion" for which I thank you very much I look forward to reading through your thesis in this work

L M Joshi
Department of Religions Studies
Punjabi University
Patiala (India)

Dated 7-12-1973

श्रमण (मासिक), बनारस

(अक्टूबर, 1974)

प्रत्येक प्राणी सुख चाहता है। परन्तु सुख क्या है इसे वह भूल रहा है। प्रस्तुत पुस्तिका मे इसी विषय की सरल अग्रेजी भाषा मे तलस्पर्शी एव वैज्ञानिक व्याख्या है।

प्रत्येक जीवित प्राणी चेतन और अचेतन इन दो तत्त्वो का मिश्रित रूप है। चेतन पदार्थ वह तत्व है जिसे जीव या आत्मा कहते हैं। अचेतन पदार्थ मे पुद्गल आदि तत्त्व आते है। जीव का विशेष महत्व है, क्योकि सच्चा सुख उसी से सम्बद्ध है, उसीका अग है। यह वाह्य उपकरणो (शरीर-पोषण वैज्ञानिक उन्नति आदि) से नही बल्कि अहिसा, सयम, तप-त्याग आदि की साधना से ही उपलब्ध हो सकता है। शक्ति भोग मे नही, त्याग मे होती है। लेखक ने अपने विषय का प्रतिपादन वैज्ञानिक स्तर पर किया है। ऐसे समयोचित प्रकाशन के लिए लेखक और प्रकाशक को बधाई।

अंग्रेजी भाषा मे लिखित इस पुस्तक मे लेखक ने धर्म का विवेक के धरातल पर बौद्धिक, विश्लेषण प्रस्तुत किया है। लेखक ने धर्म को सुख का विज्ञान मानते हुए पुस्तक के सात अध्यायो मे आत्म-सुख के स्वरूप, उसके बाधक कारणो और सुख प्राप्ति के साधनो के रूप मे अहिंसा, सयम, तप-त्याग और सेवा भावना का आधुनिक शैली मे रोचक चिन्तन प्रस्तुत किया है। आज के युवको को धर्म का सही स्वरूप समझाने मे पुस्तक बडी उपादेय है। शिक्षित युवक-युवतियो तक यह पुस्तक पहुँचे, ऐसा प्रयत्न किया जाना चाहिये।

जून, 1974 जिनवाणी (मासिक) जयपुर

आपके द्वारा प्रकाशित अंग्रेजी पुस्तक The Science of Happiness-Rational Religion प्राप्त हुई। इस छोटी-सी पुस्तक मे आपने काफी अच्छी सामग्री दी है। मै समझता हूँ धर्म की जैसी वैज्ञानिक ढग से समीक्षा की आज के युग मे माग है उसकी यह पुस्तक पूर्ति करती है। सुख क्या है? दु ख के कारण और अपराधो के आधार इसकी सामाजिक उपयोगिता को स्पष्ट करते है। अहिंसा को सुख का मूल, सयम को सुख का मार्ग व सेवाभाव को दु ख का निदान बतलाकर उसे अपनाने की प्रेरणा आपने दी है। यह पुस्तक बहुत ही उपयोगी और हरएक के पढने लायक है। मैं आपको ऐसे प्रकाशन के लिए बधाई देता हूँ।

श्री शादीलाल जैन

दिनाक 12-11-73

अध्यक्ष

भारत जैन महा मण्डल, बम्बई

Rational Religion के लिए आभारी हूँ। कृपया लेखक श्री धाडीवाल को मेरे साधुवाद देवे।

इसे देखने के वाद, मैं इसे अपने विश्वविद्यालय के ग्रन्थागार को दे दूंगा। यदि उचित समझे तो अपने समान प्रकाशको को भेजने की कृपा करे। ताकि मै उन्हे व्यापक क्षेत्र के सामने कर सकू।

प्रो खुशालचन्द गोरावाला
काशी विद्यापीठ,
वाराणसी–2

दिनाक 15-11-73

★

पुस्तक उपयोगी है। जैन धर्म के सिद्धान्तो को, आध्यात्मिकला, को सरल भाषा मे प्रतिपादन करने की विशेषता धाडीवालजी मे है। अनात्म भौतिक, पुद्गलवादी सिद्धान्तो की अनुपयोगिता को सिद्ध करने वाले श्रीमान् धाडीवालजी नि सन्देह धन्यवाद के पात्र है।

इन्द्रचन्द्र नाहटा
इन्द्र भवन,
156, महात्मा गाधी रोड

दिनाक 1-7-73

श्री धाडीवालजी साहब की (1) जोवन दर्शन, व (2) Rational Religion पुस्तके मिली, देखी । बडी उपयोगी है । श्री धाडीवालजी का लेखन सर्व सामान्य पाठको के लिए जिनकी सख्या बहुत अधिक है बडी उपयोगो है । राष्ट्रीय-निर्वाण समिति को इसका प्रकाशन करने जैसी है ।

रिषभदास रांका

दिनाक 5-8-1974

प्रधान मत्री

भारत जैन महा मण्डल, बम्बई

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(1) जीवन दर्शन, (2) Rational Religion दोनो पुस्तके वास्तव मे बडी उपयोगी है । उनमे आपने बहुत ही सरल-सुबोध ढग से वे बाते समझाई है, जिन्हे सामान्य पाठको को जानना चाहिए । कितने लोग है, जो कर्म, अहिसा, अध्यात्म आदि को गहराई से समझते है । सयम तप, त्याग आदि का हमारे जोवन मे विशेष अर्थ नही रह गया है । आपकी दोनो पुस्तके प्रेरणादायक है । मेरी हार्दिक बधाई स्वीकार कीजिये ।

यशपाल जैन

दिनाक 19-8-1974

सस्ता साहित्य मण्डल,

देहली

जैन सिद्धान्त - गुजराती मासिक

(नवम्वर, १९६१)

विवेकशील धर्म के विषय मे श्री जी सी वाडीवाल ने निवधो की एक लेखमाला लिखी है, उसमे धर्म को एक गूढ और गहन विषय नही किन्तु उसके सिद्धान्त हमारे प्रति दिन के व्यवहारिक जीवन के साथ लगे हुए, वताये है। धर्म क्या है? उसकी सुन्दर समीक्षा उन्होने वैज्ञानिक ढग से की है। उनको पढने पर एक सामान्य वुद्धि वाले प्राणी को भी वह श्रद्धा पूर्वक समझ मे आ जाये, ऐसी यह रचना है। इसके अतिरिक्त नास्तिक प्राणी भी उसे पढकर आस्तिक वन जावे, ऐसे ढग से धर्म समझाया गया है।

श्री धाडीवाल ने सादी अग्रेजी भाषा मे तथा सव कोई आसानी से समझ सके, इस रीति से तथा सम्प्रदाय-धर्मवाद से दूर रहकर आधुनिक विज्ञान की चौखट मे रहकर, विषय की तल स्पर्शी तर्क सम्मत छान वीन की है और सिद्ध किया है कि जिस प्रकार पदार्थ (matter) का स्वतत्र विज्ञान है, उसी प्रकार आत्मा का भी स्वतत्र विज्ञान है।

लेख के आरभ मे ही वे कहते है कि प्रत्येक जीवित प्राणी, चाहे मनुष्य हो या पशु, पक्षी हो या वनस्पति दो पदार्थों का मिश्रण है। एक चेतन पदार्थ और दूसरा अचेतन पदार्थ, (पुद्गल)। जड (अचेतन) और चेतन दोनो पदार्थो के गुण भिन्न भिन्न है। रूप, रस, गध, स्पर्श ये जड पदार्थो के गुण है और उनमे ज्ञान की शक्ति नही होती है यह सबको ही विदित है। चेतन पदार्थो के गुण ज्ञान, स्वतत्रता सुख, नित्यता इत्यादि है और इन प्रत्येक की सिद्धि श्री धाडीवाल ने तर्कमय शैली द्वारा सुन्दर ढग से बताई है। और उनकी रसपूर्वक व्याख्या तो मूल निबधो को पढने से हृदय मे बैठ सी जाती है।

मनुष्य को ज्ञान की सदा पिपासा रही है और उसकी यह ज्ञान पिपासा कभी पूर्णतया तृप्त नही हुई है, उसकी इसी ज्ञान क्षुधा के कारण उसने अनेक प्रकार की भौतिक शोध खोज की है और उसी क्षेत्र मे बहुत वेग से दौड रहा है परन्तु ससार मे सुख की स्थापना नही कर सका है। इसके अनेक कारणो मे से एक प्रधान कारण बताते हुए, वे कहते है कि उस दौड मे दौडते हुए उसने चेतना विज्ञान और उसके आध्यात्मिक पक्ष को भुला दिया है। इससे जहा इस प्रकार की स्थिति हो वहा शान्ति, सुख, सतोषादि गुण कहाँ से और कैसे उत्पन्न हो सकते है।

प्रत्येक प्राणी सुख की इच्छा करता है, दु ख किसी को प्रिय नही है। परन्तु सच्चा सुख किसमे है, वह तो प्राणी भूल रहा है और इसके परिणामस्वरूप वह अशान्ति ही अनुभव करता है। स्वय को दु ख होता है तब उसके गलत उपाय करने से दूसरो को अशान्ति, अ-सुख, उद्वेग उत्पन्न कराता है और उसे ही सत्य उपाय है कहने लगता है।

जिस प्रकार शरीर मे कोई वि-पदार्थ (foreign matter) जाने से किसी न किसी रूप मे बीमारी और रोग प्रगट हो जाता है, उसी प्रकार आत्मा के क्षेत्र मे वि-पदार्थ से सबध हो जाने से आत्मा मे राग द्वेषादि भावरूप रोग उत्पन्न हो जाते हैं। जिस प्रकार शरीर को रोग मुक्त करने के लिये अच्छे चिकित्सक की सलाह और उस सलाह के अनुकूल आचरण अनिवार्य है, उसी प्रकार आत्मा पर आये हुए आवरण, मैल, रोग दूर करने के लिये, सत्पुरुष की आज्ञा के अनुसार तथा उनके प्ररूपित महान् वैज्ञानिक शास्त्रो मे बनाए नियमो के अनुसार वर्तन करने से रोग दूर किये जा सकते है और आत्मा का सुख, आत्मा का ऐश्वर्य, आत्मा की स्वतन्त्रता और आत्मा

का सम्पूर्ण ज्ञान प्रगट हो जाता है। इस आत्मा के विज्ञान को समझना और तदनुकूल व्यवहार करना ही धर्म है। इस प्रकार श्री धाडीवाल ने अपनी लाक्षणिक शैली से सिद्ध किया है।

मनुष्य ने जिस प्रकार वाह्य सिद्धि के लिये अतुल प्रयत्न किये है और उसमे उसे सफलता भी ठीक अशो मे मिली है, उसी प्रकार यदि वह आत्मा के विज्ञान को समझे, अपनावे तथा उसका पोषण करे तो उसका जो सुन्दर फल आयगा, अर्थात् आज के विध्वसता, दु ख और अशान्ति जो चहुँ ओर फैली हुई है उसका सुखद अत आकर सच्चे सुख और शान्ति का अनुभव होगा। अहिसा, सयम, इन्द्रियो के विषयो का बुद्धि पूर्वक निग्रह, राग द्वेष के ऊपर विजय आदि सुख और शान्ति का अमोघ अस्त्र है।

ऊपर उनके लिखे निबधो का अति सक्षिप्त सार दिया गया है। उन्होने यह लेखमाला लिखकर अतुल सेवा की है। इस प्रकार के साहित्य का विशेष प्रचार हो, नई पीढी के बालको को यह ज्ञान आरभ से ही दिया जाय तो नि सदेह मानव समाज को बहुत लाभकारी होगा। श्री धाडीवाल के इस दिशा मे जो प्रयत्न है वे अवश्य ही स्तुत्य और अभिनन्दन योग्य है। अत मे इतना ही कहूँगा कि विशेष कर आज के इस विषम और कराल काल मे इस प्रकार के साहित्य का जितना भी मूल्याकन किया जाय, वह थोडा है।

INDEX

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FO EWA

In these days of secularism, it is the fashion to keep .t arm's length, Religion, in all talks about social and political matters Consequently, the earnest endeavour made by the author in these Essays to establish the supreme importance of religion in the realisation of the summum bonum of human life is nothing but remarkable He is sincere in thoughts, has courage of conviction and is always bold in speaking out in plainest and most unambiguous language, what he thinks to be true

By Religion, of course, he does not mean any sectarian form of it, nor any system of superstitious ritualism or of mystic ideas An ideal Religion according to him is strictly consistent with the findings of reason—although as in the cases of Janism and Budhism, it may dispense with in a Creator God

The author starts with a consideration of the true nature of self It appears that all conscious beings without exception want to have as much happiness as possible Happiness is thus a part of the nature of self

In the next essay, the author calls attention to the fact that conscious beings have differing amount of Happiness in them It follows from this that there is a non-psychical element in every self, which limits its fund of Happiness This non-psychical element, constituting one s body, his sense-organs and the psychical environment, draws the soul away from its essential nature which is pure and perfect Happiness and makes it finite and limited in every way Limitations in individuals bring in conflicts and cause war among nations To avoid all these and bring about the perfect

realisation of the self, strictest self-discipline is the only way This consists in the progressive practice of Ahimsa which is only another name of the true Dharma

In his next essay the author by way of contra-distinction considers the nature of the unspiritual ways of living a life of greed and sensuality Such a mode of life may give temporary pleasures, these pleasures often end in pains and are poles as under from true Happiness which is Spiritual

After considering the true nature of Happiness which is spiritual and that of sensual pleasures which are but transient, the author in his concluding essay holds up the former as the goal of life which is attainable through self restraint and renunciation through a continuous and comprehensive practice of Ahimsa

The essays though apparently unconnected with each other are really inter-linked, as shown in the above abstract The book is rich in subjects, which are considered in illustrative details and from various points of view It will give much food for thought to all serious thinkers

Howrah, 8-8-1964

Harisatya Bhattacharyya
M A B L Ph D

Introduction

India has become a secular State Whatever might have been the intention of the framers of the constitution, in practice it has meant the banishment of Religion and Spiritualism from the life of the growing generation With the discipline imparted by Religion gone, the spiritual traditions are losing value and the foundation of morality and ethics is becoming shaky, and this is causing destructions of all that was good noble and life giving in Indian culture We are becoming slaves to the Western Ideologies and are cutting ourselves as under from the soil that gave us sustenance How can then we remain Happy ?

Truly Wilfred Wellock says in I discover India', that Indians 'see our prosperity and feel its glamour, but mostly fail to look beneath the surface and thus see what prosperity is doing for our people, how it is lowering the quality of personal family and social life, choking the sources of spiritual aspiration and the springs of enthusiastic creative living Thus dependence upon money becomes more marked every day bringing in train all the tendencies that are driving us towards the abyss

If we want to avoid the abyss, and live as happy individuals and a happy nation, we must re-enthrone Spiritualism and religion in our hearts, not the sectarian or the mystice type, but that based on reason An attempt has been made in these pages to discuss, the way to happiness i e, Rational Religion basing the discussion not on any Scriptural or Supernatural authority, but on pure reason It is hoped that this will make the readers think in a new way about Religion

G C Dhariwal

Few Words

(First Edition)

We are thrilled with excessive joy to present this book (19th Pushpa of Shri Jindattsuri Gyanmala) in the hands of our readers The writer of this book is well-known and unique in the field of thoughts

The essays are jewels having different colours and light The author gives us a new light through his essays so that we may improve our lives

The author has tried his best to present relevant material in a simple manner, expressed in a lucid, clear and easy language

These essays inspire and arouse the inner craving to attain the real happiness for which every one is seeking either consciously or unconsciously Happiness is the natural function or the nature of the pure soul Infinite life, infinite joy, infinite knowledge and infinite power are the four qualities of pure soul or we may call it true happiness of human being

To attain that state of true happiness is to realise the divine nature of the soul

An optimistic note runs through all the essays The writer is yearning for the ideal, the perfect and permanent happiness Our writer is filled with a passion for reforming the world and he is quite hopeful of the dawn of a golden age when the true nature of happiness which is spiritual would take place

We are also grateful to the author for giving ample aid for all the activities of the Mandal

We are sure that the book will prove beneficial to mankind and a boon to those trying to get the true happiness

February 1, 1973

Second Edition

We are much pleased to present the second edition beyond our expectation We are proud that the book has been appreciated not only by the general public but the learned, and intellectual persons too The book has also gone in the hands of the western countries

We are confident that it will be more popular and fruitful to all those who are in search of inner happiness and as such will acquire moral and spiritual values

Chandmal Sipani

December 1, 1976

Hony Secretary

Shri Jindattsuri Mandal

Dadabari, Ajmer

☆

I

Happiness, the attribute of Soul

My own self is the doer and undoer of misery and happiness, my own self is my friend or foe depending on whether it acts well or badly

O, man ! You (better) control and curb your own self Thus alone you will be free from all sorrows and misery,

—*The Teachings of Lord Mahavira*

To gain happiness is the universal desire of man and of all living beings Every action of man and his every thought is guided by that desire and there is no limit to that desire to get happiness

But what is that thing in a man that desires to get happiness It is not the mere body When a man is dead, the body remains, but that body has no desire, no feeling of happiness or misery or anything But there is something in a man that desires, that knows, that feels and that makes the body act That something is life, or spirit or Soul, by whatever name you

may call it It is an invisible thing, but is the driving force that distinguishes the living from the dead

It is true that happiness is felt by the body in association with the soul, but the primary thing is the soul and not the body Body would feel nothing if the soul has left it Therefore soul is an important component of the living body Body is only matter, which knows no happiness unless it is associated with soul and happiness is an attribute of soul Therefore a living body is always running after happiness

Similarly, since it is only the living body that can know, that can think, that can discriminate and judge, knowledge is also an attribute of soul Man is alway trying to get more and more knowledge since eternity, and has been making newer and newer discoveries From a simple thing like a wheel, he has invented means to plant his flag on planets, and this search for knowledge will go on for ever, because knowledge is an attribute of soul, which he has in his worldly existence got only in a limited measure

3

A man never likes any barrier to his freedom Even a child will resent being locked in a room Why a human being, even a dog if chained, would try to get free by breaking the chain This shows that freedom or liberty is also an attribute of Soul This is why man asserts, that freedom is my birth-right and fights for that freedom India fought for and won that freedom Other nations are doing the same Man has always fought for that freedom in all fields, social, economical, political and even religious The struggles that are going on in the world against capitalism, imperialism, colonialism, and exploitation of every sort, all bear witness to the intrinsic attribute of liberty possessed by the Soul

Similarly no living being wants to die Even birds and insects have instincts to save themselves from harm and death Man has always been trying to conquer ill health and even death He has developed the medical and the surgical science to a very high degree and there is no end to further development This is because Soul is immortal It is undestructible just as matter is undestructible and like the latter, it only changes form It

leaves one body at the time of death and transmigrates to another

Thus happiness, knowledge, liberty or freedom and immortality are attributes of Soul As a matter of fact, happiness results from knowledge, liberty, immortality etc Without these there can be no happiness

Man is always running after happiness, that means his happiness is not perfect If it were perfect there would be no reason for running after it Perfect happiness pre-supposes that there is nothing lacking as happiness is an attribute of Soul, only a perfect soul can have perfect happiness

A living being in the world is Soul plus body, and body is always subject to disease, old age and death He has kith and kin towards whom he feels attached and they are also subject to all vicissitudes of life and old age and death Therefore a Soul cannot have perfect happiness so long as it is associated with body That is in that stage, the Soul is not perfect or pure and its attributes are under the shadow of and hidden by matter—body

It may not have perfect happiness, at the same time we cannot say that there is no happiness while the Soul is associated with body The Soul does not totally lose its attributes but the attributes have got clouded or hidden, have got covered with foreign matter They are not in full bloom in perfection

We see men enjoy the attributes of Soul in different degrees Some are very intelligent, others are stupid, some enjoy happiness in different spheres, in different degrees and some are miserable, some are healthy and some sickly If a man is more intelligent, more happy, more free and healthier than others, it means that the attributes of Soul are less covered by dust-karma particles in him than in others, i e. his Soul is purer than that of others The way to happiness therefore lies in making Soul more and more pure and free from the foreign matter that clouds its attributes If the Soul is completely free from impurities, it becomes perfect and Soul in possession of its attributes is, in full glory All such Souls will be similar, just as all samples of pure gold will have the same properties like colour, hardness, specific gravity etc The

We have said that soul is indestructible and immortal, it only changes form by transmigration We accept that man is influenced by heredity and environments If these were the only two influencing factors, then men born of the same parents and brought-up in the same environments would be similar in all respects But we know even twins differ from each other There must, therefore, be a third factor that casts its influence, on their lives That third factor can be only something carried from their previous lives That is, a Soul when it transmigrates from one life to another, carries its impurities along with itself, and gets what it deserves Thus a man does not get rid of the impurities attached to his Soul by mere death They being stuck to the soul, travel with him to subsequent births and he should therefore guard himself against getting impurities attached to his Soul

We see the whole universe is governed by certain laws Things in nature do not happen haphazardly Moreover there is a sort of gradation and system in nature Elements like sodium, magnesium, aluminium silica, phosphorus, sulpher, chlorine etc (Na Mgal SiP

Scl) have got graded properties We find that the living beings are also graded according to the classification of their Souls We know two classes as a fact, the mankind and the animal world The Soul of man is comperatively more developed that is, nearer to its purity than that of an animal He is better placed than the animal world We can also imagine a class higher than man and a class lower than animal The higher class, we may call living beings in Heaven, and the lower those living in Hell

All actions have their reactions. Man acts in infinite ways, the reactions must also be infinite Therefore it will be helpful to conceive of a very wide field for the reactions to have full play, and part of the field may be beyond human vision Thus if a man does good actions and there can be no limit to goodness, the reactions will be most favourable to his Soul Higher the quality of his actions, better will be the chances of good and desirable situation in his next birth Good acts will react and give birth as a man Better acts take him to a higher region—Heaven, where he may have better enjoyment than the man-

kind Similarly very evil actions, may send him to Hell Thus the conception of Heaven and Hell can be a good incentive for good and more good actions and a detterent against evil acts The ancients encouraged this belief with good results and this has been the basis of all religions But modern man says this conception is not scientific If we think deeply we would find that science does not come in the way of this conception Science bases several of its theories also on presumption and if a theory is able to solve a problem, the presumptions are accepted to be true The accepted theory of action and reaction and the theory of transmigration and the conception of Heaven and Hell do help the man to do noble acts This cannot be denied and so it is of great significance to mankind to believe in the existence of Heaven and Hell, Science does not pretend to know every thing in the universe, on the other hand it admits that there are vast unexplored regions, and so unless it is proved to the contrary, the conception of Heaven and Hell must be accepted in the interest of the mankind

Science does not come in the way of

acceptance of soul, or transmigration or the conception of Heaven or Hell But these conceptions and theories do come in the way of unrestrained self-indulgence and the enjoyment of senses which are possible only by amassing wealth and power which in turn need more and more exploitation We want to enjoy at the cost of others If we accept the theory that you will reap what you sow and this reaping will not end with your death, we shall have to put a check on self-indulgence and exploitation But we are so much intoxicated with the pleasures of the senses that we are shutting our eyes to the realities and are madly rushing after them, with the result that we are living in terror of wars and annihilation Under the intoxication of the so called prosperity, we prefer to shut our eyes to facts, and close our ears to theories and precepts that tell us to beware of these acts, and guard our Souls against evil We act like a hare pursued by hounds It closes its eyes and thinks the hounds cannot see him Thus, the Western Society is becoming a permissive Society, where everything is permissive without any checks of self restraint and is thus rushing towards self destruction.

Nature is no respector of anyone and it is having its revenge in the form of constant fear of the doom of mankind

We have said that Soul and matter together constitute a living being, and of the two, Soul is more important, and that the happiness, which is sought by everybody, is an attribute of soul It naturally follows that the study of Soul is a very important thing, more important than that of matter There must be laws of nature governing the Soul in the same way as laws governing matter There must be laws which explain how the Soul attracts and gets struck to foreign matter, and thus falls in its purity and becomes a victim of unhappiness and how it can get rid of that foreign matter gradually and improve its condition and thus move towards its ideal and gain more and more and ultimately pure happiness But instead of seeking happiness in the development of spirit or the Soul, we look for it in matter We make progress in science and are proud that we have found out the immense energy stored in an atom of matter, but we never think of the immense potentialities hidden in the Soul Our development has

therefore been lopsided and this may any day make our civilization tumble down. This fact is recognised by even prominent scientists Dr D S Kothari, ex-Chairman, University Grant Commission said that in advanced countries, crime was linked to science and technology and showed a growth rate comparable to that of Science—(Times of India 11 Aug, 1971) Moral discipline and ethical considerations are the sphere of Soul and not of matter and we are completely neglecting them We quote here from Nehruji's Discovery of India—"Perhaps the very progress of science, unconnected with and isolated from moral discipline and ethical considerations will lead to concentration of power, and the terrible instruments of destruction which it has made, in the hands of evil and selfish men, seeking the domination of others—and thus to the destruction of its own great achievements"

For the happiness of the individual as well as of the world, it is essential to study the science relating to the spirit or the Soul and this science is religion in its true sense We do not refer here to what now-a-days goes in the name of religion which, in the words of

Nehruji 'seemed to be closely associated with superstitious practices and dogmatic beliefs or in which 'there was an element of magic about it, an uncritical credulousness, a reliance on the supernatural' But we refer, again in the words of Nehruji to that religion which can supply 'some deeply felt inner need of human nature' and which can give 'a set of values to human life' which 'were still the foundation of morality and ethics' It is for our national leaders to encourage our young men to study this science of Soul which we may call Rational Religion with greater zeal than that for the science relating to matter Then again India will be in a position to send the message of peace throughout the world

In the following pages we have attempted at discussing some of the means to attain happiness on the basis of the science of Soul and trust it will create interest among the readers to go more deeply into the matter

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II

Happiness Means a Healthy Soul in a Healthy Body

The body is the boat and the Soul is the sailor, and the worldy existence is the ocean

—The Teachings of Lord Mahavira

If the head and body are to be well,
'you must begin by curing the soul'

— Plato

MAN cares for the health of his body, but man is not body alone Man is an embodied Soul Therefore, the care of the health of Soul is no less important than that of the body On a man's death, the embodied Soul leaves the body which is then consigned to fire or earth, while the Soul cannot thus be got rid of It travels to another body, in the condition in which it is at the moment, in ill-health or good health, and so the health of Soul is more important than that of body As in the case of body so in the case of Soul, 'Prevention is better than cure' Medical science prescribes the rules of living to keep the body fit and

healthy Religion prescribes the rules of living to keep Soul fit and healthy If you fall sick, medical science prescribes the cure and so does religion for the cure of your Soul But there is one difference Your indiscretion in rules of living affecting the health of your body shows its result quickly and that acts as a warning to you, while the indiscretion in rules regarding the health of your Soul does not show the results so quickly, and so the ancient sages established certain dogmas, to encourage man to keep his Soul healthy The existence of an all-Powerful God, sitting in judgment on all actions, and punishing and rewarding the living beings according to their actions, even sending them to Hell or Heaven and so on, kept him away from actions prejudicial to the health of Soul Rules of conduct and traditions were established and the fear of God began to be regarded as the beginning of wisdom Stories of miracles created Faith and Devotion, Shradha and Bhakti, and a sort of strong public opinion in favour of the moral laws and traditions was formed This was Dharma or Religion which became a very powerful force in support of the health of Soul Even in wars, Dharma was not forgotten

By denying sun, the sun cannot become non-existent Similarly by denying or forgetting Soul, it does not become non-existent, and the natural laws relating to Soul, like all natural laws, cannot be cheated They are inexorable and neither prayers nor bribes can stop them from functioning The old sanctions—the fear of God and the punishment in Hell or the reward in Heaven, traditions and public opinion and the religious commandments, have all lost their force. They can no longer keep men on the right path On the other hand they have become objects of scorn and ridicule The only occupations of the people now are love and war (Raga and Dwesh) and every thing is fair in love and war We see the result of this philosophy or want of philosophy in the individual as well as the collective lives of men Dishonesty, corruption and crimes are increasing everywhere Laws and law courts are failing to arrest crime inspite of promulgation of new laws almost every day about every thing and the fear of fines and corporal punishment is vanishing Man is becoming more and more selfish, callous and cruel and the exploiter of his fellow beings Perhaps beasts to day are not

more debased than what their predecessors of a hundred years ago were But that cannot be said of man In the collective or the international sphere, there is the world wide tension, the cold war, the opposing blocks, the threats and counter-threats of war, the competition in the discovery of new weapons of total annihilation (See Foot-note at the end)

Man has been trying to forge new sanctions in place of the old ones, but with no result In the International field he created the League of Nations, which is long dead and the U N O which has succeeded only in demonstrating its impotency In the individual sphere, the enactment of laws about everything has reduced the sanctity of moral sanctions and obligations and has created a class of intellectuals whose only job is to specialize in making all such laws infructuous What is going to be the fate of mankind ?

Water takes the lower level and so does human habit It is easier to adopt evil habits but it is difficult to get over them Diseases are infectious, good health is not Evil thoughts and evil habits spread and gather momentum and then they become a normal feature of life

and the public conscience becomes deadened Not only that, but even sound principles are put to unsound uses The principle of equality of sexes meant to prevent the exploitation of women by men, has resulted in doubling the consumption of wine and cigarettes and even in spreading immorality The freedom of women from slavery of the husband has thrown them into the slavery of the capitalist to supply him with cheap labour and to be exploited as beauty contestants, all girls a media for advertisements in nude-forms and films to attract customers and exploit human weaknesses Perhaps there is not a principle which has not been misapplied in some way or other, because the application depends on man's tendency and man's tendency as we have said above, takes easily to lower levels Man cannot rise above his weaknesses and so naturally justifies all his actions Then there is not an evil in the world, in support of which intellectuals cannot find an argument Common people follow the intellectuals and thus the lower level of behaviours becomes the general standard Then came another group of intellectuals—the philosophers who preach the theory of Realism and justify even obscenity

and vulgarism in literature, filmes and even in behaviour Any body who preaches against this, any body who preaches about raising the moral level by self control, a spirit of self-sacrifice and similar things which were regarded as the foundation of character, is called a maniac having some psychological defects All the ancient sages and saints and religious teachers are placed in that category and their teachings are charged with thwarting the personality of a human being

Thus no incentive is left for the development of those qualities which were called noble and were regarded the foundation of character, individual and national and which were prized and which guided human behaviour Those qualities are no longer the ideal now The ideal now is permissiveness more and more physical comforts and sensual enjoyment with no limits, no self restraint The natural consequences of this ideal cannot be other than what have been described above There remain no distinction between liberty and licence, freedom and licentiousness

If man has to survive, he must change his ideal He must appreciate that he is not only

matter-body, but is a combination of body and Soul and that Soul has got certain basic properties and his ideal should be in consonance with those qualities and not antagonistic to them In usual parlance, we say, man should have a healthy mind in a healthy body This means nothing more nor less than, that man should aim at a healthy body and a healthy Soul For keeping the body healthy, you must know how to tend it, you must know the laws of keeping it healthy and you must know what is a healthy body Similarly for keeping your Soul healthy, you must know how to tend it, you must know the laws of keeping it healthy and saving it from epidemics and diseases and above all you must know what is an ideally healthy Soul For your body you know that foreign matter spoils its health and the way to health is to purge your body of the foreign matter Similarly, in case of your Soul, it is the foreign matter that mars its inherent qualities and your aim should be to cleanse your Soul of that foreign matter Mere knowledge of the laws of health of body cannot make it healthy and so mere knowledge of the laws of health of Soul cannot make it healthy, but in both cases you have to act according to those laws Just

as man is prone to temptations and the enjoyment of senses, yielding to which ruins his body, so does the yielding to temptations breaks his will-power to resist the attachment of foreign matter which spoils the health of his Soul

Man must, therefore, try to understand the basic properties of Soul, the various influences that ruin its basic properties and other connected subjects, his knowledge must be backed by strong living faith or conviction, which alone will encourage him to act according to the laws of Soul There lies the salvation of mankind even in this world This is what true religion teaches

This does not mean that he should neglect his body, because body is the vessel that contains the Soul and he must also appreciate that rules relating to the health of body and Soul are not contradictory but complimentary As a matter of fact, the health of body also to a great extent depends on the health of Soul

The present trend is towards materialism at the cost of spiritualism, worship of matter at the cost of Soul running after wealth and

prosperity even at the cost and exploitation of others and this is taking the world to its doom Man must not sheepishly or blindly follow this trend, but must rise against it Only then man can survive as a man It has happened in the past—both mythological and historical Great Souls have arisen in all climes and at all times who have raised the banner of revolt against the then current trends and saved humanity Mahavira and Buddha were such Souls If the world exists today as a civilized world it is due to such great Souls and not due to Alexander the Great or Changez-khan or due to Rockfellers or Fords or even to the army of great scientists and discoverers of atom or hydrogen or nuclear bombs All of them have been instrumental only in degrading the man and pushing the world to annehilation and doom

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True religion—the science of Soul must get its due recognition and religion should not be regarded as a separate compartment of life to be looked into at leisure or at certain periods or places only, or in the observance of rituals and ceremonies without understanding their purpose Religion is to be lived every moment

of our life just as rules of health are to be observed throughout our lives and there is no need of introducing any thing mysterious or mystic in it Even the rituals and ceremonies that go in the name of religion are of any use only if they fulfil the purpose of reminding the man that besides his body, he has also a Soul to care for and that he should take care that the qualities of Soul are not ruined

If man is taught to take care of his Soul, his body will also keep healthy and there will be no ill-will, no exploitation and no wars and peace will reign in the world

Note — Sir Robert Waston Watt, the British Scientist said that chemists had developed a toxic substahce weighing only eight ounces that "could kill off every human being on our planet" and this is only one of the biochemists chamber of horrors"

Professor Mikhail Dubinin of the Institute of Physical Chemistry in Moscow said, "It is well known to us scientists that by now even more lethal chemical and bacteriological weapons have been created which, in case of a new war, might be used as a means of annihilation (Amrit Bazar Patrika, 27th August 1959)

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III

The Causes of Unhappiness

From greed (lust) for pleasures, arises the misery of the whole world including the world of celestial beings
—The Teachings of Lord Mahavira

ALL living beings, including human beings, are a compound of soul and matter Both these components have definite properties, the properties of the one are totally different from those of the other An embodied soul does not possess the Soul's properties in full purity The very fact of combination of matter with Soul means the impurity of Souls i e the impairment of its qualities The transparency of glass is impaired by dust which is a foreign matter for the glass Its removal brings the transparency back The same is the case with the embodied soul, as body is a foreign matter in respect of Soul

The property of wood is to float on water If you press it down, the moment you release the pressure, it will come up to the surface It, as it were, asserts its property to float on the surface The Soul in the embodied condi-

are very scarce, perhaps non-existent in the present condition of the world The mass of humanity consists of those who regard material comforts, physical and sensual pleasures and the freedom of self indulgence as the only aim in life and they run after them and come into clash with others who are also running the same race The degree of evolution of Soul in them is very low If they had known true happiness or true freedom, that is happiness and freedom which do not create any conflict with others, they could have been said to be aiming at real happiness and freedom, the inherent property of Soul There would then have been no conflicts in the world and no miseries or unhappiness or slavery and the Soul would have become purer and purer and ultimately perfect—call it Parmatma or God or by any other name In the very nature of things good men are few and the masses are–steeped in ignorance of the real things that matter and are therefore sunk in miseries

This race for happiness, by the imperfect embodied Souls takes different forms Wealth and with it power and luxury, began to be regarded as the happiness for which every Soul

began to yearn and man started to earn and amass wealth and power with a single minded devotion[1] He devoted his whole energy to acquire the means to get them to the exclusion of any other thought That is the basis of modern industrial and technological progress and the attempts even to colonise the planets, and in his devotion to this idea, man did not care that he was treading on other's toes, that the other's Souls have also the same aspirations and the same imperfect qualities and their interest will come to a clash and mar the happiness he was aiming at This progress gave rise to capitalism, coloniasm, exploitation and slavery of nations The Souls affected adversly by this progress rebelled because this was an attack on their happiness and freedom, to whatever degree, in their imperfectness they possessed them They asserted themselves and tried to resist and thus arose the conflict in the form of wars among the competetors, and

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1 The Crisis of Character—K M Munshi

'Money making has become the main aim of life, comforts which it can buy, the ultimate good Power is harnessed to money and therefore is itself corrupt and corrupts whatever it touches" also "everything must have a cash value even God "

revolutions, class wars, Socialism and Communism, and the movements for freedom and independence The conflicts that we see in the world can only be interpreted as clashes among imperfect or impure embodied Souls trying to assert and regain their inherent qualities by wrong method in the absence of true knowledge and guidance by Souls who know the right aim and the right methods, and the wrong methods create the conflicts

The taste of wealth and power encouraged a race for them and created an incentive for further progress of technology Intellectuals became salves of wealth and power and dedicated their lives to newer and newer inventions in the interest of their masters They began to look to the holders of wealth and power for patronage and even sustenance and thus lost their independence of thought Various sorts of propaganda[2] began to influence the masses in subtle ways and even they lost the sense of

2 The Crisis of Character—"What with the media of mass communication like advertisement, newspapers, radios, television, propaganda, partyline hypnotising us into submission, it is difficult, if not impossible for any one to find his own truth or to have the courage to speak it, much less to live upto it "

values and became the blind admirers of Technology, to the exclusion of all other interest that serve humanity Scientists became Gods, while men of literature are becoming a forgotten race Literature moulded characters and character is loosing value Literature trained the mind and the heart i e developed the qualities of Soul But everybody is running after the heartless and soulless Science and Technology with the result that there is no check on man's selfishness and heartlessness, cruelty and callousness He has no time or inclination to think of or develop the finer instincts of service or sympathy, mercy or charity, co-operation or helpfulness Qualities which cast a benign influence all round have become obsolete[3] The acquisition

3. The Crisis of Character—"The vocal and self-styled progressive minority in our country has been slowly losing regard for the moral order–the ethicospiritual order which upholds and over arches all life and for which Dharma is the more significant equivalent, as a result the individual sense of responsibility for ones own actions is being undermind" "For the devotee of sceptism there was no boundary line between right and wrong, between the beautiful and ugly, between self indulgence and self-restraint" "there was nothing sacred, nothing absolute, nothing devine "

of wealth and power has become the sole object of human endeavour and in attaining that object man is sacrificing every thing, even the qualities that make a distinction between a man and a beast[4] Thus the scientific discoveries and technological progress have increased the desire for material comforts to the utter neglect of higher things and making man more and more inhuman[5]

Trade and Industry, the true purpose of which can only be mutual service and service

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4 Shri Anantshyayanam Ayyangar calling the present culture as "nothing but culture suiting only beasts in human form"

5 Article in Science and Humanity by Dr Jyotirmaya Ghosh, M A (Cal) Ph D (Edin) F N I formerly Principal, Presidency College, Calcutta—"And these comforts man has been led to believe to be indentical with happiness, which is in reality an altogether different object of intuition and experience In the pursuit of these external comforts, man has harnessed the most intricate and powerful knowledge of science hardly realising that this mad pursuit is steadily and certainly leading human lives to a goal exactly diametrically opposite to what man desires in the heart of his heart The result is that scientific-discoveries and invention are tending to make man more and more inhuman Instead of promoting good lives in man, it is tending to make man more and more devilish in his actions and endeavours "

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of the humanity in a co-operative manner, have become only a means of exploiting humanity, pampering man's weaknesses and then trading on them [6]

Even noble high principles have been sacrificed at the altar of expediency Honesty has been pulled down from the high pedestal of a principle to the level of a policy which is only the other name of expediency or a time server Life without principles is like a ship without a compass, it may drift any where and even be lost and the world is drifting towards disaster

The whole world has become a victim to the law of jungle where the strong prey on the weak and in the words of Prime Minister Nehru, the more powerful and more cunning human beings go forward and ride on the backs of the weak and exploit them for self-aggrandisement

Governments were formed to control the powerful and the cunning and the unsocial elements But they have failed Inspite of

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6 President Eisenhower's address to Indian Parliament "They have used a scientific mastery over nature to win a dominance over others, even made commerce an instrument of exploitation"

daily enactment of new laws, which fact itself illustrates the ever falling morality, crimes are increasing everywhere [7] [(7a)] As a matter of fact, the plethora of laws and regulations and controls only give rise to corruption and desire to evade laws and cheat the judiciary.

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7 Reuter from Washington dated 30th November, 1959 "Murders, rapes, stabbings and other felonious assaults continue to increase, in the United States, during the first nine months of 1959 according to official figures released today by the department of justice the increase are rapes 5%, murder 4% aggravated assaults 7%

(7a) Dr D S Kothari, Chairman of the U G C, said that in advanced countries crime was linked to science and technology, and showed a growth rate comparable to that of science

In the U S A almost half of all the males living today would be arrested in their life-time, according to Mr James Barren Barg, Executive Director of the U S President's Commission on Law and Enforcement

Another authority pointed out that at the rate the crime was increasing every person born by 1970 could expect to be the victim of a serious crime-could expect to be murdered, robbed or assaulted by the time he or she reached the age of 60

—*Times of India, 21 Aug , 1967*

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murders, it may be said, that all these are restraints against the evil doers for the protection of the Independence of Spirit and dignity of man Whatever may be the professed aim, all these have become fights for power

Neither the dignity of man can be secured nor the independence of thinking when the masses are coming more and more under the control of Governments Not only the consumer goods are controlled but even intellect is controlled in subtle ways, even in democratically governed countries Even intellectuals and educationists, men of science and men of letters look to Government for patronage and when they do not succeed in this they look other power groups

There can be no independence of spirit, unless Governments follow the principle—that Government is best which governs least There can be no dignity of man unless the dignity of man's soul—its inherent properties—joy, happiness, freedom are not only recognised, but encouraged

We have a greater admiration for a beautiful face than for a beautiful soul We

Governments formed to protect humanity from savagery have themselves become the means of spreading brutality[8] This applies not only to the Communist Governments where the whole life of the people is regimented i e the freedom of the soul murdered, but also to the democracies, which also, under the cover of establishing Welfare States, are through various rules, regulations and controls, following in the footsteps of the Communist Governments

Justification may be pleaded for all this as for revolutions, revolts even for wars and

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8 President Eisenhower's address to the Indian Parliament speaking about the tensions in the world he says—"all these are the creations of Governments, cherished and non-cherished by Governments Nations would never feel them if they were given freedom from propaganda and pressure" "Government have abused the fields of earth by scarring them with blood and scarring them with the weapons of war"

Also, K M Munshi—"Morally responsible rulers should replace the power-mad leaders of today, who want to impose their nostrums with the aid of power and patronage of the state who through state control want to control and enjoy all the resources of the country"

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worship Mammon and we worship power, but we scoff at those who, knowing that these are at the root of the malady with which mankind is suffering have kicked away both Mammon and power, and have accepted a life of austerity, to preserve the independence of their souls[9] who never care for favours or frowns of any potentate, be he a real dictator or a dictator under guise of a democratically appointed rule and who refuse to be bought over by the so-called benevolent charities [10] Only such souls can have the independence of spirit and of thought and only they can show the way of preserving the dignity of man's soul They are the real saviours of man We must change our outlook and

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9 Dr J Ghosh in Science and Humanity—"Inspite of the various evils, existing in the world, there have always been a class of thinkers and sages, who have influenced the inner soul of man, and have tried their level best, at the sacrifice of everything in this material world to raise the moral level of man's diverse activities "

10 K M Munshi—"Austerity is frowned upon Poverty is crime—The man who promises economic heaven may be after unborn generations are dead and gone is the prophet" "everything must have a cash value even God "

instead of scoffing at these saviours of mankind, must worship them, try to understand their precepts and try to emulate them to the best of our ablity with clear understanding and not blindly We must free ourselves from the hypnotic spell of the material civilisation We must understand that soul is more important than body Material civilisation pampers the body at the cost of the soul, killing its inherent beautiful qualities We must take care that we do not lose the benefit of the hundreds of years of experience gained by Indian Culture that has imparted steadiness to human character, by accepting blindly as an ideal and a yard stick of our achievements the new civilisation, a growth of two or three centuries which is itself unsteady and incapable of imparting steadiness to character[11] and is already tottering, simply because of its

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11 English Digest, February, 1960 —One evidence in America is the divorce rate—half a million marriages legally broken, finished every twelve months When one considers the heart aches, the bewildered disillusioned children, the bitter rancours and resentment, the chaotic mess that so often results, the figure is calamitous

glamour and its temptations [12] Even President Eisenhower, the leader of the most materialistic country pleads for the transformation of human nature

We have said above that all these conflicts are but clashes between embodied souls that are imperfect, acting in a way prejudicial to follow embodied souls each acting in his own way and trying to restrain the other from similar acting It is like people insisting on their rights but neglecting their duties The consequences in both the cases cannot but be bad If all people do their duties honestly the rights will follow by themselves and they will not have to fight for them Similarly if all embodied souls instead of restraining others, restrain themselves from doing any act prejudicial to other embodied souls, there would be no clash and all souls will enjoy their inherent qualities unhindered and unobstructed by any body and that would be

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12 M K Munshi–in the Crisis of Character–"Remedies cannot be applied piecemeal by a movement here or a movement there Moral order must, through education, public activities, and individual conduct be restored to its primacy in our attitude towards life This implies its total transformation"

an ideal existence There would then be no conflicts and no clashes in the world and there would be peace all around To expect all souls to have that self-restraint may no doubt be an impossibility but we have to accept the proposition that self-restraint is the only solution to the world's maladies[13] Greater the self- restraint among the people lesser will be the need for a Government to govern and naturally the degree of peace on earth will also depend of the degree and extent of self-restraint that people observe If instead of making fear our master, fear of police, fear of laws, fear of society, fear of Government, fear of punishment and fear of war, we become our own masters, fear will vanish and that will be the true freedom and true happiness We needed no locks in the times of Chandra Gupta Maurya because people were self-restrained in this respect If we become self-restrained in all respects, we need no Police or Army, there will be no turmoils and no wars, no misery and no unhappiness The crux of the problem thus is to inculcate in our behaviour self-

13 K M Munshi—in the Crisis of Character—"Individual life should be guided by self-restraint and self-restraining efforts to live a life of responsibility"

restraint Governments may be trying to suppress unsocial acts by the Police and the laws and the judiciary Governments may be trying to protect themselves against aggression by armies and Governments may be holding summit conferences to protect the world from wars and big intellectuals may be preaching the impractical doctrine of one world These can never succeed unless the need of self-restraint is not only recognised but given predominence because out-side restraint is the very negative of the souls property viz , self-freedom It is a pity, instead of increasing restraint we are weakening it and destroying it in the name of modernising ourselves through certain kinds of entertainments and ever changing modes of life and even in the name of social reforms

Self-restraint is developed by self-discipline of individuals as well as masses And self-discipline is Religion which all the Religious Teachers have taught and emphasised in various ways according to the circumstances

Importance of discipline is recognised in the army and in civil life and every where but Religion or self-discipline has become taboo

and our Samskars are being vitiated Discipline after all is obeying the orders of others, while a self-disciplined man will need no orders from any body and will be an object for emulation by all well wishers of the humanity And we must understand the reason detaire of this self-discipline Pure soul possesses infinite happiness, infinite power, infinite freedom, infinite knowledge and other good qualities in the fullest degree The worldly souls possess all those qualities in varying degrees according to their purity and all by nature aspire to acquire them in the fullest degree and in so doing due to their having impeifect knowledge, they come into conflict with each other and thus create misery and unhappiness Outside restraint is foreign to the soul's nature and so is no solution The only way to prevent the conflict is self-restraint and self-discipline This is Religion and to inculcate this in our youths must form the most important function of our Universities and the teachers of our youth This is the only way to true happiness in our lives and also to Moksha i e Perfection of the soul or Godhood

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could never do a better job of blunting the edge of moral sensibility

—Justice Tekchand (retired)

WE have said how materialism the science giving prominence to material world i e rush for wealth, power, sensul enjoyment, as distinguished from spiritualism, the science giving prominence to Spirit, Soul and putting restraint on materialism, is pushing the world to its doom All this will be evident from the quotations given below dealing not with past or mythological history but with the modern so called highly advanced modern countries

Says Justice Tekchand (retired) about U S. A —Every thirty minutes, one in every twenty Americans runs the risk of being murdered, robbed, raped, or having his car stolen or house burgled A woman is raped every 15 minutes The population of U S A is equal to the combined population of Japan, West Germany and Britain put together, on an average the gun murders are fifty-times more in America than in the three countries put together Since

IV

Wealth and affluence, not poverty are the basis of crimes

If there were innumerable mountains of gold and silver (each) as big as the Kailash mountain, they are nothing to a greedy man, for desire (craving) is boundless like space

Wealth will not afford protection either in this world or in the next to a sinful man whose light of (Right) knowledge is extinguished

If somebody were to give the whole earth to one man even then the man will not be satisfied a (greedy) person is impossible to be satisfied

—*The Teachings of Lord Mahavira*

The more wealth, the more crime

—*John Court Crime in Britain*

Perhaps responsibility for the crimes (in U S A) may have to be fastened on this very affluence and not on its wants Hunger for wealth power, and sensual pleasures sharpens on what it feeds upon Materialism

Little of the extra cash was spent in food The biggest increases in spending were on new autos, alcohal, entertainment and housing (Amrit Bazar Patrika)

Sir John Weldron, Police Commissionei in Britain says "People living well up to hilt little pride, little dignity and no shame" at every level and particularly among younger people, the social attitude to crime has become very tolerant—permissive is the vogue now—to an atmosphere of noticeable declining honesty (Hindustan Standard)

Similarly Mr John Court writes about crimes in Britain—why should crime flourish and constantly expand ? There are many factors one is bound up with the paradox "The more wealth, the more crime" He gives the following figures of increase in crimes—

	1930	1950	1960	1969	1970
Indictable crimes	1 47 031	4 81 435	7 43 713	14 27 294	15 60 000
Crimes of violance	2 123			32 654	37 000

This is where the hunger for wealth, affluence, prosperity, power, pleasures and enjoyment, all the progeny of materialism leads mankind to-hell on earth, total doom and

1960, the population has only arisen 13% but the victims of serious crimes during the last decade are two and a half times larger During 1970 serious crimes increased by 11% over 1969 and violent crimes like murders, rape, assault and robberies went up by 12%, perhaps responsibility for the crimes may have to be fastened on this very affluence and not on its wants (Hindustan Standard)

Now, we come to Britain The publication "Social Trends" issued on Dec 11, 1972, by the Govt Statistical Office covering the decade 1961-1971 portrays the following picture of trends in Britain—The trend towards increasing violence is described as disturbing The number of cases of violence including murder, jumped from 12,304 in 1961 to 29,874 last year Divorce was classified as a growth industry The number of marriages ended, shot up by 15,000 to a new peak 77,000 between 1970 and 1971, largely because of legal reforms in the grounds of divorce The number of

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This is where the hunger for wealth, affluence, prosperity, power, pleasures and enjoyment, all the progeny of materialism leads mankind to-hell on earth, total doom and

destruction of human race Yet, we in India take pride in following the trend and foot steps of the materialistic West even in our daily life, in our habits, customs, manners, material behaviour, etc We are even adopting their language as our own mother tongue and medium of education even for infants We have lost respect, even knowledge of our own traditional culture which valued service and sacrifice for common good and not selfish exploitation of others, which gave the message of peace and goodwill to the world and not nuclear bombs and forces of universal destruction The leaders of India of pre-swaraj days who won swaraj by the spirit of selflessness, service and sacrifice were brought up in the ancient Indian tradition and culture But the modern so called leaders are mostly the product of western culture, the result of the sort of education inherited from the British rulers whose aim was to enslave us by making us forget our heritage, our culture, our spiritualism and even our language and lose respect for all their good qualities and lose our self-confidence and create a feeling of inferiority complex in us We have gained political swaraj but our mental slavery

has become stronger It is time we recognise and understand this and revise our foot-steps to gain real elevating mental independence and understand the beauties and virtues of our own culture

All the evils of the Western civilization are covered by (1) Himsa (हिंसा)–violence (2) Asatya (असत्य)–untruth, (3) staiya (स्तेय)–to run after things not belonging to ones-self, (4) A-Braham (अब्रह्म)–slavery to senses and (5) Parigarh (परिग्रह) lust for worldly things They are at the root of all the evils from which humanity is suffering They do harm to others and kill the qualities of the Soul of the doer They can, for brevity be included in one word Himsa (हिंसा)

The Indian culture is based on quite the opposite ideal—Ahimsa (अहिंसा) and all Indian religions call it the highest religion "Ahimsa Parmo Dharma" This principle of Ahimsa i e abstention from all acts contrary to the qualities of Soul, and from avoidable harm to the interest of any living being covers (1) Ahimsa (अहिंसा) i e non-injury or non-violence with its corrolaries (a) Maitry (मैत्री)–universal friendship and brotherhood (b) Pramoda (प्रमोद)—satisfaction and pleasure at seeing

nobel qualities in others (c) Karuna (करुणा)—compassion and the spirit of service and helpfulness to others in difficulties and miseries and (d) Madhiyasth (माध्यस्थ)—indifference over the fault of others, all of these lay a foundation of a society free from ill-will, mutual hatred, crimes and even worse, (2) Truth (सत्य) and (3) Astaiya (अस्तेय)—not taking things belonging to others, absentation from nonpayment of rightful dues and non-usurpetion of others rights These two put restraints on unsocial habits which are ruining the human society every where in the modern times, (4) Brahmacharya (ब्रह्मचर्य) which puts restraints on the proneness to the slavery of sensual hunger, the root of the modern permissive culture growing in the West and attracting our youth also It ruins the family life, the society and the world and also instigates crimes and (5) Aparigraha (अपरिग्रह)—control of human lust, greed and passion for acquiring more and more wealth and riches, and possessions at the cost of, and by exploiting others, the root cause of all crimes, worldly evils, wars and destructions and the basis of imperialism, colonialism and their violent reactions in the form of violent

revolutions, socialism and communism Thus Ahimsa is the panacea of all evils in the world, and the Indian culture was based on Ahimsa and so India was able to give the message of peace and good will to the world Our nation must, therefore, for its very existence, turn away from the Western culture of exploitation and Himsa and understand and adopt our ancient culture based on Ahimsa and universal brotherhood

A principle or an ideal, howsoever high is no good unless it is put into practice in daily life To put Ahimsa in practice, one has to control himself from Himsa and its associates viz, untruth, acquiring things not belonging to one's self, slavery to sensual pleasures, and greed in its widest sense This requires self-control, control over mind and the senses, self-discipline i. e, samyam (संयम) This self-discipline i e, samyam (सयम) also requires, changing of habits by self-training, training to control ones desires by temporary giving up the use of food and other desired objects for short or long periods, by reading literature, supporting self-discipline, by studying lives of those persons who have advanced on the path of self-discipline and

by establishing contacts with such people This is called Tap or Tapasya (तप-तपस्या) which is generally called austerities, which word, however does not carry the full sense of the word तप or तपस्या It is not, as is usually understood mortification of the flesh by fasting, etc , the real purpose of which is training for practising self-control on mind and senses i e on habits

Thus the basis of Indian culture is Ahimsa, Samyam and Tap i e Tyag त्याग or abstention from evil habits and slavery to senses, (अहिसा, सयम, तप) thus avoiding all harm to other living being and saving one's Soul from getting impurities Contrary to this, the Western culture advocates unrestrained sensual enjoyment and for that purpose to run after wealth, prosperity, power and affluence at the cost of others, thus creating reaction in the world which lead it to doom and destruction In the following chapters, we are dealing with the above trinity Ahimsa, Samyam and Tap, the basis of Indian culture, which we may also call the real Dharma

It must however be understood that all human beings have not got the same capacity of following these ideals Human capacities

differ There can be very few who can follow the ideals fully Only ascetics can be such people who give up all household, relatives, friends, belongings and even desire for such things and live on food offered voluntarily by people understanding their mission and not by meekly begging from them, accepting food not especially prepared for them and only in small quantities so that they do not become a burden on society They spend their time in meditating, thinking on soul elevating matters and preaching the real Dharma Naturally they develop a high character which casts healthy influence all around Naturally such people can be very few People in general can have much less but varying capacities But so long as they keep the high ideals in view, and always aim to rise higher and higher, however slowly it will do good to them also All this will cast a healthy peaceful influence all around and will create a healthy atmosphere for the nation and the world This was the aim and object of the Indian culture All thinking Indians especially the youth should ponder over these matters and try to lift the country from the present morass

Men, who under evil influence (being misguided) acquire wealth by evil deeds (are forced to) abandon it, and being ensnared (by their passions), and with their hatred ever on the increase (ultimately) go to hell

—The Teachings of Lord Mahavira

V

Ahimsa (अहिंसा) the Root of Happiness

One should treat all creatures as one's own self Do not injure any living being All living beings love their (own) life, desire (crave for) pleasures, and are averse to pain They dislike any injury to themselves, everybody is desirous of life, and to every living being his own life is very dear

—*The Teachings of Lord Mahavira*

EVERY living being wants to live and live in peace, free from fear of any kind, in a state of *Abhaya* (अभय) We can better appreciate such state of existence, if we compare it with our present state of living, surrounded as we are with all sort of turmoils, fears and worries A state of existence free from fear, may appear impossible of attainment in the world, but that fact cannot in any way detract from the beauty and the bliss of such an existence, if it

were possible If we regard the two sorts of existence as two extremes, there must certainly be intermediate stages We see around us, that all beings are not miserable or happy to the same degree We can, therefore, accept the state of complete freedom from fear as an ideal, keeping which in view we can, step by step, reduce our miseries and increase our happiness

If you want to live in peace and free from fear, it is natural that you should be surrounded by such an atmosphere of perfect ideal peace, and naturally the pre-requisite for it is that you should be an object which creates no fear in the mind of others And, if everybody leads such a life, there would be no misery or unhappiness or fear in this world But leading such a life pre-supposes that man is free from those vices which create fear, for example, anger, avarice, greed, hatred, jealousies, etc, which we may call callousness, and possess the opposite qualities which we may include in the term compassion

If we accept freedom from fear as an ideal, we must individually and collectively restrain

ourselves, if not completely abstain from acts which create or encourage callousness or *Himsa* and do acts which create compassion or *Ahimsa*. This *Ahimsa* is a rule of life which is a giver of peace and freedom from fear – a natural desire of every living being, and *Himsa* i e callousness in all its forms is just the opposite, the cause of misery, worry, unhappiness, illwill, enemity between individuals as well as groups of individuals, nations and blocks of nations

Now, it is easier to get angry than to control anger, easier to hate than to love, easier to be cruel or callous than to be merciful and compassionate Compassion or *Ahimsa*—the rule of life, requires the control of self against evil propensities This should, therefore, be the basis of all education and training, Then only we can expect the World to travel along the path of peace and freedom from fear and not by increasing callousness in the world

Now let us consider the realities of the world, the actions and reactions of human conduct, and see how world is moving more and more towards callousness You try to

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If we accept freedom from fear as an ideal, we must individually and collectively restrain

ourselves, if not completely abstain from acts which create or encourage callousness or *Himsa* and do acts which create compassion or *Ahimsa*, This *Ahimsa* is a rule of life which is a giver of peace and freedom from fear – a natural desire of every living being, and *Himsa* i e callousness in all its forms is just the opposite, the cause of misery, worry, unhappiness, illwill, enemity between individuals as well as groups of individuals, nations and blocks of nations

Now, it is easier to get angry than to control anger, easier to hate than to love, easier to be cruel or callous than to be merciful and compassionate Compassion or *Ahimsa*—the rule of life, requires the control of self against evil propensities This should, therefore, be the basis of all education and training, Then only we can expect the World to travel along the path of peace and freedom from fear and not by increasing callousness in the world

Now let us consider the realities of the world, the actions and reactions of human conduct, and see how world is moving more and more towards callousness You try to

kill a man As soon as the other man comes to know of your intention, the fear of death and the instinct of self-preservation creates in him an urge for self-defence and hatred against you He comes to the conclusion 'kill or be killed' The same feeling arises in you also Each one of you thinks of nothing else but to kill the other Callousness increases in both of you Then both of you seek allies and the fight between the individuals takes the form of fight between two groups and factions, and the field of callousness becomes wider and wider

What has been said about killing applies equally to other spheres of human life, e g the economic spheres where competition and not co-operation, has become the watchword The basis of the Eastern culture was 'live and let live', a corrolary of *Ahimsa*, while that of the West is 'survival of the fittest or the strongest' i e extermination of the weak by the strong In the one, there is co-operation and mutual service, in the other, there is competition and exploitation One gave rise to village Panchayats, joint family system, charkha and village industries and mutual exchange of service, and the other gave

to big industries, big organisations, trading on human weaknesses, concentration of power and money in a few hands and misuse of power in exploiting the weak individuals and nations One gave birth to a succession of preachers who preached renunciation, service, selflessness, self-control, compassion, self-sacrifice and humanism The other gave birth to ever increasing selfishness, greed, avarice, slavery, colonialism, and callousness The first contained the seeds of peace and the other of wars and the theory of kill or be killed pervaded all spheres of human life One forms the basis of Sarvodaya which we may call voluntary socialism, and the other of Capitalism, Communism, and all sorts of Socialism which in fact are based on sanction of force in one form or other and create opposition, resistance and ultimately the spirit of 'kill or be killed'

Thus callousness has entered all spheres of life so much so that even progress has become synonymous with callousness Look at the progress man has made in the art of fighting From fighting with blows he progressed to arrows, then to swords and then to gun-powder

Then further progress means tanks, bombs, bombers and poison gas From fight between individuals, it became a fight between armies where only the combatants were involved, next step was total war with atom and hydrogen bombs which do not spare even innocent women and children We are now approaching a stage where nuclear weapons will destroy even innocent neutrals Human progress may move towards a stage when even planets and their possible inhabitants will not remain safe and even God, who for fear of man has gone into hiding, may find himself not immune from destruction Is it not an irony that what we boast of as stages of human progress have their origin in wars Whether it be the progress of industrialisation and of machinery or of scientific researches and inventions the incentives have almost always been wars and desires for destruction of others with whatever high sounding names we may cover our callousness to sooth our conscience Even wars, it is pretended, are engineered and fought for the preservation of peace Nations are said to be kept in slavery for their benefit, while in fact they are so for exploitation in the interest of the organised 'civilised nations'

Diplomacy and statemanship are nothing but synonymous with hypocricy Our very ways of living and thinking have so much been imbued with callousness that our very sensitiveness to callousness has become dead and paralysed

In every day life, it is a normal thing to notice that the strong bully the weak, the intelligent exploit the simpler people just as the 'advanced' nations exploit the backward ones Every where the same principle 'kill or be killed' prevails And yet the statesmen, the leaders of mankind, talk of peace on earth, while all the time they are propagating this principle of callousness

It must be clearly understood that it is merely an idle dream to expect peace in this world unless the basic principle, 'that every living being is desirous to live a life free from fear of any kind', is fully respected and all acts, policies, the ways of thought and the ways of living, of individuals or nations are framed bearing this principle in mind This means that callousness must be replaced by compassion, *Himsa* by *Ahimsa*, and unless this

is done even in every day acts of life, it is idle to expect the world to change its complexion, howsoever, one may swear by co-existence or Panchshila or other high principles like the principles of U N O

Wars start in human mind and not elsewhere and if the human mind is tuned to *Ahimsa* all the world over, there would be no callousness and no wars But the mind cannot be tuned merely by chanting the word *Ahimsa'* *Ahimsa* has to be practised in word, thought and in daily action by each individual with a conviction that it is a law of nature, breach of which will be avenged by nature and that the inbalance and explosiveness we see in the world is nothing but the vengeance of nature There is no need to bring in a God or a Supreme Being or any religious commandments or a fear of hell in the next world, for those who commit *Himsa* *Himsa* has created hell in this very world What was Hiroshima if not hell ! Is this world anything but hell for the poor, the exploited, the residents of the slums all of which are the results of man's *Himsa* and exploitation and callousness If man had appreciated this law of nature viz *Ahimsa*

there would have been no hell in either this world or the next

This law has been recognised by the various saints and sages, prophets and preachers of the world So far as India is concerned *Ahimsa* has been universally accepted as the highest law or principle *Ahimsa Paramo Dharma* and it has influenced the culture of India throughout the ages

Some of the leaders, notably the Indian leaders, are trying their best to avoid the world catastrophe, but if they want to succeed in their attempts, they should instead of negotiating with political heads of the world blocks, approach the world masses and convince them of the truth that *Ahimsa* is a law of nature which can be transgressed only at a peril to the world, and show to the world that they do not mean to pay only lip homage to this law, but mean to live their life according to this law in the minutest detail Then only they can hope to convert the human mind to the principle of *Ahimsa* and make it impossible for the political leaders to play with lives of millions of human beings *Ahimsa* or

VI

Self discipline (संयम) the way of Happiness

Right knowledge, Right faith, Right conduct and austerities (training for self-control) those who follow this four fold path, will attain the best state of existence

—The Teachings of Lord Mahavira

Self reverence, self knowledge, self control these three alone lead life to Sovereign Power

—Tennyson

(1)

ALL men want to lead a happy life and as die they must, it is naturally desirable that they should also die happily Thus we can say that the aim of life is to live happily and to die happily Those who believe in the transmigration of soul naturally wish happiness in the new birth also, not only that, but they give preference to the happiness in the

next life to that in their current life But the modern world is so much engrossed with the present that it has no time to think of the birth after death For it, the life after death is virtually non-existent It is not our intention to talk of happiness in the next birth or the next world but our point is that what gives us true happiness in this life will give us true happiness in the life thereafter also, because true happiness is an attribute of Soul Our difficulty is to know what true happiness is ? Everybody has his own definition of happiness If all of us were endowed with perfect knowledge, these definitions would not have varied and the variety of definitions is a positive proof of the imperfectness of our knowledge We must, therefore, in all humility examine and discuss the varying forms of what we call happiness and try to understand whether it is such that gives us full satisfaction, or is subject to any limits for true happiness can have no limits It is perfect and everlasting What happiness we enjoy is neither perfect nor everlasting, not only that, it sometimes become even a source of our unhappiness Therefore even though the ideal happiness or

the perfect happiness, may in our present circumstances, appear to be distant or even an impossible goal, we should aim at atleast that limited happiness which has the least chance of creating unhappiness for us If we are successful to this extent, it may be, we shall be able to understand the implications, and get an insight of perfect happiness Our aim here however is to discuss the limited happiness i e what we in our common parlance call happiness '

(2)

When we think of happiness, the first thing that strikes us is the happiness, that we derive through our senses Some things create pleasant impression on our senses and we feel happy, others are quite the reverse and we feel unhappy We want to escape from the latter but we run after the former Let us take an illustration We have a very savoury dish before us and our mouth begins to water We partake of it and enjoy it We feel happy and the first reaction is that we may have more and more of it We feel frustrated if we do not get more and we get sickness if we go on eating beyond

a certain limit Sometimes we are so much enamoured of the taste, that we forget the limit, and sometimes even knowing the limit, the temptation is so strong that we succumb to it, with unhappy results It is, so to say, a fight between our better judgment and will power on the one hand and temptation on the other To succumb to temptation is to accept defeat and repeated defeats mean abject surrender and slavery, and slavery means loss of freedom Now freedom is an attribute of soul, to succumb to temptation is to lose the freedom of soul or to make our soul more impure

To better understand the implications of what has been said above, instead of taking a savoury dish as an illustration, let us take a bottle of whisky We know, to those who are not protected by traditions from its taste, how tempting it is and how people succumb to its temptations and with what results ?

What applies to the indulgence of sense of taste applies to the indulgence of other senses also and with a much greater force to the indulgence of sense of touch e g the indulgence

in sex Sex is a very great force and creates a very strong temptation and the surrender to that temptation breaks the bounds of decency, completely destroys the will power and the sense of judgment Ultimately it destroys the sense of discipline and creates complete anarchy in society, bringing about its complete destruction

We thus find that the happiness we enjoy through our senses is only a limited happiness and not the true one If we do not remain on guard, or vigilant and do not put a check over it, it turns into unhappiness and a cause of our unmaking It is happiness, if we go upto a limit and unhappiness beyond It must also be noted, that once one succumbs to temptations, it is very difficult to regain mastery over them The way to happiness therefore, is not only to remain watchful against temptations, but also to create an atmosphere whereby the chances of temptations are minimised The best way for this is to create and encourage traditions in family and society which protect us against temptations This is the ancient method But the pity is that under one pretext or another and sometimes even under cover of

high sounding principles and theories and even in the name of social reforms and progress, the traditions formed as a result of thousands of years of experience are being destroyed Not only that, but even our certain modes of living and forms of entertainment, are making us more and more non-resistant to temptations We do not stop to see where the craze to blindly follow the West in every thing will lead us to *

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*1 From Hindustan Standard, Feb 5, 1963 "Many students in London University live as man and wife without marriage " This is revealed in a report published in the University Magazine Sennet The report is the result of an enquiry conducted among students

2 Vatican city, May 8, (A P) 1962 Current theories seek to contend that it is impossible for youth particularly in modern times to practise chastity, a communique issued by the Press office of the Ecumenical Council said "but the church does not agree with these theories " It is certain that modern life multiplies the incentives for evil things through entertainments, beauty contests, advertising posters, songs, magazines, beaches, mixed holidays and even some forms of sports

3 Some years back, a news item from Newyork published in Indian papers said—call girls, madams procurors and a top business executive said in a Radio broadcast, how prostitution has become part of the American business way of life

(3)

The next thing with which our happiness is concerned is material prosperity A man needs food and clothing and shelter These are his basic needs and one cannot feel happy without them In course of ages, however, he has developed a mentality, which cannot give him happiness even if he has all these basic needs fulfilled for his satisfactory sustenance His needs have increased and continue to increase and the more he gets, the more he wants and these needs and wants appear to have no limits The desire for more and more has not only given birth to the spirit of competition in amassing wealth but even to the spirit of exploiting others All people are not equally intelligent and cunning, and so the more intelligent and cunning exploit those who have these qualities in a lesser degree and amass wealth and power These requisites create in them a hunger for more and an urge for exploitation on a large scale The more wealth and power one possesses the happier he feels But he thereby creates enemies, the exploited people resent his action and feel that he has gained prosperity at their cost, and that

his prosperity is the cause of their misery They organise themselves to restrain the man of wealth and power and become a source of his unhappiness Thus arises conflict between the haves and havenots The intoxication of wealth and power and the mad-rush to acquire more and more on the one hand and the rising resistance of the exploited havenots leave both of them no time to think of higher things that make life worth living viz , fellow-feeling and service, sympathy and compassion, co-operation and helpfulness Thus prosperity becomes a cause of conflict and of loss of human qualities

The Eastern thinkers provided a way out of this difficulty They gave renunciation a higher value than to wealth, and they prescribed the voluntary limitation of possessions to curb the human greed and preached the virtues of compassion and charity and fellow feeling as the antidote for the evils engendered by the excessive greed They also realised that a rich man's descendents lose the qualities of adventure and resourcefulness and hard work that brought wealth to their forefathers and they take to easy and luxurious life, debase themselves and

squander and lose their heritage of wealth. They, therefore, emphasised the transitoriness of wealth and prosperity and advised people to use it for public good before it is lost or wasted or in the words of Mahatma Gandhi "To hold the wealth in trust for the massess"

On the other hand the Western thinkers preach the theory of "increase your wants" and produce to supply those wants" to get more wealth The West established big industries and they could flourish only on more and more production The production could be absorbed only on increasing wants It was not enough to increase the wants of home market and so they setforth to establish colonies and empires and preached them their theory of increasing the wants This helped them to exploit more and more countries and drain their wealth for their own benefit But this process could not go on for long It created reactions which culminated in revolutions, wars of freedom and world wars and created the sense of fear and insecurity that is existing throughout the world

India appears to be following the Western pattern The Westerners established industries

in India and the Indian industrialists have become their successors and they have also inherited their theories and have been making huge profits The inequality in distribution of wealth has increased and the Government tries to remedy this by legislation What the Eastern thinkers tried to gain by preaching voluntary limitation of wealth and giving part of it for public good, the present Governments try to secure by compulsion

In India the theory of increasing the wants cannot work We are not yet in a position even to meet the basic wants of the masses Increasing the wants can only mean increasing the wants for what in Indian conditions are only luxuries They can be of use only to the upper strata of society, but they do cast an influence on others also They create tastes and fashions which infilterate among the middle and even among the lower classes Fashions make a stronger call than basic necessities, on their slender resources and thus has become a cause both of impoverishment and starvation To meet the demands of fashion besides those of the basic needs people are tempted to resort to corruption

(4)

The third thing that gives us happiness is a friendly atmosphere all around us This depends mostly on ourselves All actions have their reactions If our actions are such that they do not hurt any body either physically or mentally, everybody will be friendly disposed towards us and we shall feel happy This is the message of "*Ahimsa*" On the other hand, if we are callous, selfish, greedy or proud or cunning, we shall create enemies around us Prosperity makes people forget these truths, creates pride, makes people ride rough shod over others and thus creates opposition and an unhappy atmosphere If, therefore, we guard ourselves against evil propensities and cultivate good ones, the world will be friendly to us and we shall lead a happy life The control of evil propensities needs self discipline

(5)

Even if a man is fully discipline having full control over himself, that does not guarantee the freedom from troubles and miseries Diseases do come, accidents do happen, near

and dear ones do fall sick or die and with old age, infirmities and diseases make their appearance and finally death stares in the face What should man do in face of all these circumstances to keep happy? A real man is one who accepts the challenge and tells the fate to do its worst, and yet keeps his head over his shoulders and does not get ruffled He keeps equanimity This is religion All actions have their reactions and we must regard all troubles as reactions of our past actions That we do not remember having ever acted in a way deserving their reactions is immaterial We may have committed the actions in a previous birth The point is that under pressure of grief we should not act in a way so as to invite evil reactions This does not mean that what can be remedied should not be remedied but what cannot be remedied should be faced boldly and we should not succumb to it or accept defeat

When there is some poison in our body, we get boils and the pus comes out When all the pus gets out, the wound heals Our miseries are like pus or poison in our soul When they come and inspite of efforts they persist we

must take it as a process of purification of our soul and that it is not a thing to be sorry for We should rather take care that we do not let weakness enter our soul and we do not act either by thought or word or deed so as to stop the process of purification or to add to the poison or impurities already existing in our soul

To be able to look at the situation in this way is not an easy job It requires training from the very childhood Our children should be taught to face difficulties and misfortune boldly and calmly and not to get ruffled or non-plussed and never to accept defeat They should be taught to welcome adversities and to conquer them At the same time they should be taught not to get puffed up at the turn of some good fortune Then only they will be able to develope a balanced mind and a habit of equanimity When children with such a training grow up they will be successful in this life both materially and spiritually and will be an asset to the nation

(6)

Let us now recapitulate what we have said Happiness is the aim of life, but that happiness

should de such that it does not come at the cost of happiness of any other person or creates unhappiness ultimately It should not be even at the cost of any living being as far as humanly possible By taking this precaution, we guard against the growth of callousness in ourselves because callousness and happiness do not go together That which shows the way of happiness is religion or the science of Soul Religion deals with happiness of Soul at all stages of development As Soul gets purer and purer, the degree of happiness increases From this we can reasonably deduce though it cannot be demonstrated that the pure Soul has the perfect happiness or bliss

For happiness, religion prescribes first of all self-discipline or the control over desires Then the limitation of our possessions and charity to good causes, then friendliness towards all and *Ahimsa* and lastly equanimity

No doubt everybody has not got the capacity to be so thoroughly self-disciplined, yet the very faith in this prescription will change the whole outlook of the people and every individual will benefit to the extent he acts on it To create that faith and to sustain it we need a

band of men and women who have dedicated themselves for their whole life to practise self-discipline without compromise, have accepted the vow of non possession, have cut themselves away from all relatives and friends and thus are not faced by any occasion when in the interest of those relatives and friends they have to compromise with principles, and are not influenced by the favours or frowns of luck or of any person howsoever powerful he may be

This may look foolish or impracticable to those influenced by the Western materialism To them we give no answer But to those who think this difficult, but have not lost faith in Indian culture and traditions, we say India has produced such persons in the past and India has such persons even at present and India can produce such persons

Even recent history tells us of people who have sacrificed their all for the political freedom and regeneration of India India does not lack in people who will be prepared to sacrifice their all for the moral and spiritual regeneration of the nation and the country What is needed is only to direct the attention of the people and the youth of the country to the

urgent need of the moral and spiritual regeneration of India and to create a religious fervour for it We must realize that without this regeneration, even the political freedom is becoming meaningless and may even be lost This is very true in the context of the Chinese aggression The bravery of the jawans and the arms aid from friendly countries may succeed even in driving the Chinese out but for the preservation of real freedom, it is only the spiritual regeneration that can help Even the successful implementation of the five year plans without spiritual regeneration cannot save the country and the nation

Also, Shri Ananthsayanan Ayyangar, Governor of Bihar said at Patna on Jan 21, 1963 that moral values in the country had under gone a change for the worse It was now high time, in the interests of the nation, to reverse the process Sound character, honesty and integrity in individuals were all the more necessary now These qualities were essential and had to be acquired at any cost to fight the Chinese aggressors

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sed the precepts of religion and morality to the highest degree and cast a silent spiritual influence on the masses The learned enunciated the principles of religion and morality and explained their importance and their logic and their usefulness and utility, for the common good and peace and happiness They explained that when human weaknesses get the upper-hand, they ruin the whole society They explained the science of Soul and its importance for human happiness, the need of controlling human weaknesses

The aged represented high traditions They represented how the high principles of religion and morality can be put into practice and how the science of Soul can be applied to the realities of life for the benefit of the whole human race

But times changed and the God of wealth deposed the trinity from their position of importance, money and power became the Gods, under whose influence the ascetic gave up the austerities and the renunciation, the learned and the intellectuals became the servants of money and power and instead of

VII

The Spirit of Renunciation, (तप-त्याग, सेवा-भावना) The Cure of Unhappiness

A wise man always weighs (compares) the state of the fool, and the state of the wise (i e what their fates are going to be) and so abandoning the mode of life of fools he resorts to the course of conduct of the wise

—*The Teachings af Lord Mahavira*

THERE was a time, when the ascetic, the learned and the aged were universally respected Even kings and the moneyed people bowed their heads to this trinity The ascetic represented austere living and renunciation, and homage to him reminded men that the highest ideal of man was self-sacrifice and renunciation, and that man was not to live for himself alone, a selfish life Renunciation represented an antidote to all human weakness and an antidote to all the Ills that world is subject to due to wealth gaining undue prominence The ascetic practi-

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enunciating the spiritual laws began to enunciate laws by which the rich could increase their wealth (riches), exploit the masses, establish big industries, control markets and enslave nations They taught the rich how to monopolise power, control Governments and organize wars for exterminating competitors They forged for their master weapons of destruction They taught them the art of propoganda-public relations advertising by which to hypnotise the simple masses and convert them into tools of their bosses for public exploitation

With such big changes, traditions were killed, the ideals of life were changed and the aged became back numbers, a useless burden on society and until the big scientists and the big philosophers decide that it is merciful to terminate their unhappy and useless sojourn in the world by some merciful means, their only place is in the Pinjrapol, with the increase in world population and shortage of food, the world cannot afford to waste its resources on this profitless population of the aged men

To amass wealh became the sole passion of mankind and any means and every means could be adopted to gain the end With the

dethronement of the aforesaid trinity, all that went by the name of finer instincts, morality and conscience, was killed There was nothing left to prevent man from exploiting man and nations, from exploiting nations and adopting means contrary to morality The world got divided into two sections, the exploiters and the exploited Exploitation means slavery Call it the Dignity of Man or his instinct of self-preservation or call it the attribute of freedom of the soul, this exploitation and this slavery could not be tolerated for long Thus arose the various national and inter-national movements to restrain the exploiters The labour movements, the movements for liquidating colonialism and imperialism and for national independence that are even now going on with increased vigour are all attempts at restraining the exploitation Socialism and Communism also belong to the same category Passion for wealth and power caused competition between the industrial powers resulting in the two world wars The growing power of certain nations became a menace to other nations and this gave rise to the armaments race and the birth of two power blocks each trying to dominate the other

The blocks have engaged scientists to produce the deadliest weapons to enable them to destroy the opponent and they have succeeded in this It is only the fear of reprisals that is preventing them from running at each others throat and if by folly or accident, one side lets loose any of these destructive weapons not only the two opponents but even the innocent neutrals will be wiped off the surface of the earth

This is what has come to pass in the wider international sphere as a result of dethronement of spirit or soul from its importance and its replacement by mammon, the God of wealth In the smaller or national spheres, things are no better The rapacity and greed of the rich is well known That it has killed the finer instincts of humanity and increased unsocial activities cannot be denied It has caused unequal distribution of wealth which has come to be regarded as a scourge of humanity and the non-rich section of the people have captured Governments and are adopting measures to restrain the rich from amassing wealth and to deprive them of it by compulsion of laws The rich are adopting every means to save

themselves and corruption is increasing and the whole population is getting demoralized If things continue like that there is no wonder there might be absolute anarchy

Thus neither in the international nor in the national sphere, the situation is such that there can be any hope of peace or happiness to mankind, Man is proud of the advancement of science and technology He has allowed them to become his master instead of keeping it as his servant Science and technology gave rise to big industries and capitalism, which helped certain people to amass wealth and power and all this is leading the world to destruction The domination of wealth and power has killed independent thinking and the intellectuals of the world stand mortgaged to national and international power groups How can then the world be redeemed of this unhappy situation ?

Not by restraints, because who is to restrain and whom In the international field, the League of Nations, established for this purpose failed and the U N O is faring no better The fear of reprisals seems to be the only restraint. Fear on the one hand and

peace and happiness on the other cannot co-exist In the social and national fields the restraints by law are failing The need of new laws almost daily demonstrates that law is failing in its purpose On the other hand the enactment of laws which are meant to control unsocial activities is only increasing corruption and de-moralization

Can outside verbal moral restraint help us ? The answer is—No What is the sanction behind moral restraints ? and no law social or moral can be effective unless there is the sanction of punishment for its breach What is the punishment for a breach of moral law ? None On the other hand we see the easiest and quickest way to get prosperous is to forget morality People everywhere are making fortunes by black-marketing, corruption, smuggling and the like, and once they have amassed wealth, they became very respectable persons and leaders of trade, commerce and industry and they openly or in subtle ways even influence the national policies This is so not in India alone India, as a matter of fact is folllowing the example of more prosperous countries

Religion can be the only sanction behind moral precepts and moral restraints but even religion is failing because, the beneficiaries of materialism have by sugar coated propoganda destroyed the faith in true religion and faith in God, faith in soul, its immortality and transmigration or faith in the results of good and bad actions by destroying true religion itself When we lost our political independence, we also lost our mental independence and although we have won the political independence we have not yet won the mental independence, rather we have lost more of it We have even lost the capacity of free thinking, deep thinking or detached thinking and this forms no part of our lives We accept the thoughts and theories of others—America, England or Soviet Russia blindly and our intellectuals are the worst culprits in this We forget that the prosperity of England and America has been built on our impoverishment by exploitation If they appear to be keen to help us now, it is not out of benevolence, but because they now realize that if they do not do so, the laws of nature will not foregive them and adverse forces will raise their heads They could not

have formulated principles and theories that would have come in the way of their prosperity Their theories for increasing their prosperity could only lead to our impoverishment, material, mental and moral They could not have attained prosperity on the basis of austerity and renunciation Therefore their whole emphasis has been on the way of attaining wealth and power Prosperity, wealth and power make people blind They could not foresee the doom towards which the world was destined as a result of their materialistic theories God or soul or the theory of Karma and transmigration could not bring them this kind of prosperity, as science and technology could, so they had no use of them Like their faithful followers, we have also lost faith in them and we also seek the evidence of God and soul in science laboratories When we do not find them there we refuse to accept their existence We forget that these laboratories are equipped to do research in matter only and soul is not matter and so there is no sense in trying to find it there

Loss of faith in God or soul or Karma or transmigration has removed the sanction of

religion from behind the moral precepts The theory of having to bear the consequences of once act in current or future lives through the agency of God, as generally believed or without him but as a result of laws of nature as believed by the Jains and the Buddhists, acted both as an inducement and a warning to people to follow the moral principles and to give a higher status to renunciation then to self indulgence Without this sanction there is nothing to restrain man from forgetting moral principles

If, therefore, India and the world have to be saved from doom, we must reinstate religion in its right place and give it a higher value than to physical science or material prosperity Religion properly interpreted is not a matter of blind faith, but of faith based on reason, It is the science of soul Soul is an important component of a living being which is immortal and does not perish with the body at death, but transmigrates to another body according to the state of its purity It gets what it deserves and therefore a man should act in a way that it can deserve a higher evolution of it i e purer state Soul in its purest or

perfect state has got certain properties like perfect bliss, perfect knowledge, perfect freedom etc Soul in the embodied condition have got these properties in lesser but varying degrees and therefore the aim should be to gain these properties in higher and higher degrees That can be attained by restraining oneself from doing evil acts and by doing noble acts This can be attained only by self-restraint and self-discipline Therefore self-restraint and self-discipline is the only solution of all evils The extent to which an individual or the nations practise it to that extent the soul of the individuals approaches its basic attributes viz happineess etc and the nation gains moral strength

The conflicts and clashes in the world are also conflicts between the souls to get happiness We amass wealth for getting happiness but being of imperfect knowledge, we act in ways that bring unhappiness to others They also aim at the same happiness and in self-defence try to restrain us This outside restraint creates clashes and conflicts Thus self-restraint is the basis of universal happiness Self restraint conveys negative sense and

we can improve upon it by using the term self-discipline, which conveys the sense of not doing acts which make the soul impurer and doing acts which make it purer

For the good of mankind, we must re-enthrone religion and pay homage to the aforaid-trinity as our forefathers did when India was in the position of giving a message of Peace and Goodwill to the world

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Her (India's) choice is between taking a course which conforms with her spiritual traditions, and one that will drag her into the treacherous swamp of materialism that is rapidly overwhelming the powerful nations, of the West

—*Wilfred Wellock in 'I Discover India'*

लेखक की अन्य पुस्तकें

१. अध्यात्म विज्ञान योग प्रवेशिका

अध्यात्म तथा योग विषयक ग्रन्थो से सकलित केवल परलोक मे ही नही वरन् इसी जीवन मे शाँति, सुख व सफलता का और ससार के कल्याण का केवल तात्त्विक ही नही किन्तु जीवन व्यवहार मे आने वाला अध श्रद्धा पर आधारित ही नही किन्तु बुद्धि, युक्तिमान्य तथा जीवन अनुभवो से समझे जाने वाला मार्ग दर्शन आसानी से समझने मे आने वाली भाषा मे।

मूल्य : तीन रुपया

२. जीवन दर्शन

आधुनिक बुद्धिवादी काल मे आसानी से समझे जा सके इस प्रकार जैन सिद्धान्त के विवेचन वाली पुस्तक।

मूल्य दो रुपया पचास पैसा

२. धर्म और संसार का स्वरूप

लगभग १००० वर्ष पूर्व श्री सिद्धार्थ गणि विरचित उपमिति भव प्रपचा कथा से सकलित।

साधारण व्यक्ति भी आसानी से समझकर अपने जीवन को शात उपयोगी और सुखी बना सके ऐसी पुस्तक।

मूल्य दो रुपया